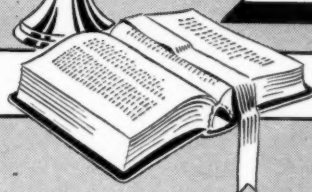


The Church of God



Evangel



Vol. 38

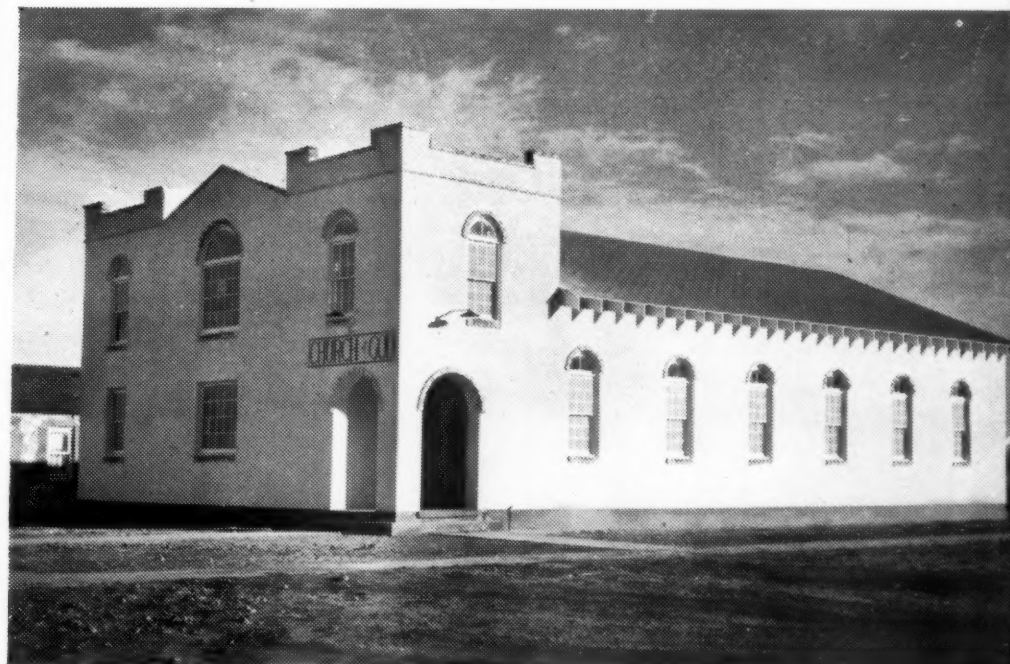
MARCH 29, 1947

No. 5

CHURCH OF GOD, CARLSBAD, NEW MEXICO

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This beautiful church is one of the most modern churches in the Southwest. It is located in a very nice section of the Cavern City, situated on a hill overlooking the main business part of the town, and is one block south of the highway leading to the western part of the City.—(See page 2).

THE CHURCH OF GOD EVANGEL
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IMPORTANT

Mails are heavy. Avoid delay. Please cooperate with us.

By addressing all ministers' and church clerks' reports, tithes, payments on insurance, mission and orphanage monies to R. R. Walker, General Secretary and Treasurer.

All orders for merchandise and payments on accounts should be addressed to the Church of God Publishing House, Tennessee Music and Printing Company, or the Lighted Pathway, according to kind of merchandise ordered.

Address all complaints concerning business to Business Manager, E. C. Clark.

All materials intended for publication should be sent to Editor-in-Chief, J. H. Walker.

NOTICE, CHURCH CLERKS!

Department of Commerce, Bureau of the Census, Washington D. C., is making up 1946 Census of Religious Bodies and has recently mailed our church clerks blanks to fill out. We hope each one will cooperate with the Government and give them the information for which they have asked. — John C. Jernigan, General Overseer.

SPECIAL NOTICE TO MINISTERS

Bishops, ordained Evangelists, Evangelists, and Exhorters, who are actively engaged in ministerial work, have held license for three months or longer, and are in good health, are eligible for Group Insurance without a physical examination, during the month of April. If you are interested, please write R. R. Walker, General Secretary and Treasurer, for an application now, as all applications must be received at General Headquarters by April 30.

\$2,000 for only \$1.20 per month. The Church pays the balance of the premium. Disability benefits, in the event of total and permanent disability.



from the
GENERAL OVERSEER'S DESK

THE EVANGEL

Have you noticed the new dress our beloved Church of God Evangel has been wearing the last few weeks? Congratulations to our new Editor for the fine paper he is publishing.

Every pastor and Evangel lover can recommend this paper to their friends with a good conscience. We should get behind this paper and build up the subscription list. It is true the price has been raised to \$1.50 a year, but to my knowledge the rise in the cost of paper, labor, and general operating expenses made it absolutely necessary to raise the price of the paper, and after all, three cents a copy for a sixteen-page paper delivered to your mail box is not high.

Pastors and friends, please get an extra subscription list and send to the Church of God Publishing House. This is an easy way you may preach extra sermons and bless other souls.

WATER BAPTISM

Brother Lyle R. Jackson, pastor at Applegate, Michigan, truly believes in water baptism. Recently a sister asked to be baptized, and he found no excuse. He and two other gentlemen cut away two feet of ice and baptized her.

Pastors who have numbers attending their churches who have never been baptized should announce a baptizing on the first warm spring day.

GOD'S BLESSINGS

Brother Wilma Henry, overseer of Missouri, has been sick for about four weeks, but God has wonderfully blessed him and he is now able to be on the field again. We thank God because He is ever mindful of the needs of His servants and will always come to the rescue when we call upon Him in faith believing.

REVIVALS

In a recent letter from Brother L. H. Aultman, overseer of Kentucky, he summarizes the evangelistic success in his state. He was quite emphatic in pointing out that most of this had been accomplished in extremely bad weather, with from one to thirty-five inches of snow on the ground.

In a revival in Corbin, with D. C. Rayhill, evangelist, thirty-four souls were saved and twenty-nine sanctified and filled with the Holy Ghost. Brother Solomon Scalf conducted a revival in Richmond and nineteen were saved and five added to the Church. Brother J. R. Davis was in a revival in Louisville in which nine were saved. Pearl Frazier was the evangelist in a revival in Blue Diamond and ten were saved, sanctified, and filled with the Holy Ghost. Revivals are in progress at the time of this writing, in both the Crescent Springs and Winchester churches, with God blessing marvelously.

COVER PAGE

The church at Carlsbad, New Mexico, shown on the cover page, is 35x70 feet, with three rooms upstairs and four downstairs for study rooms. The walls are twelve-inch masonry, plastered and ceiled with cellotex.

The church was organized in 1930, by Rev. M. E. Drake, who was at that time state overseer of New Mexico. The former pastor, Rev. H. W. Pugh, worked hard on the building last year, doing all the tile work. Somewhere around four to five thousand dollars had been spent for material, besides the labor, prior to the coming of the present pastor, Rev. O. Gregory. Since he came, the church has spent near \$9,000 to complete the building. The contractor estimated the cost of the building at \$25,000. The indebtedness now is only \$3,500.

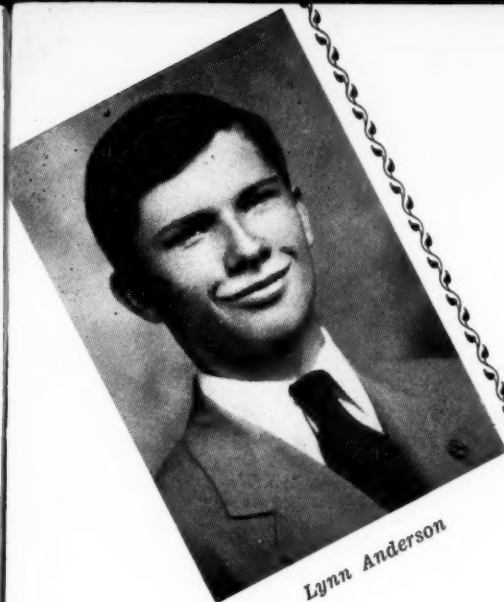


Rev. and Mrs. O. Gregory

The Exposure of Sin

"Sin . . . bringeth forth death," James 1:15.

By LYNN ANDERSON



Lynn Anderson

S-I-N

I dare not try to expose every sin in this short space, because there are so many evils in this wicked and adulterous generation, it would take a series of messages even to begin to bring them into the light of judgment. Anyway, figuratively speaking, I shall endeavor, with God's help, to pull back the curtain, uncover the old devil, and open up with both barrels! Hallelujah!

I have here five "S" words that will help expose the nature of sin.

1. **SERPENT.** In the garden of Eden, that old serpent was cursed and made to crawl and sneak along on his belly and eat dust, for beguiling Eve. He is our tempter now, and comes to us in a most subtle manner in order to tempt and try us.

2. **SICKNESS.** This has always been a type of sin. Many times it is caused by sin and disobedience. More deadly is the sickness of the heart and soul, which we shall take up later. Yes, one man's sin brought on us all the plagues of earth, including sickness and disease. Thank God, Jesus is our Remedy!

3. **STAIN.** Sin leaves a stain, a mar on our records that will never be erased. Even though God forgives and forgets, men still see what one used to be. The Lord says, "Though your sins be as scarlet, they shall be as white as snow." Then our guilty stains are washed away in that Fountain.

4. **STARVATION.** Many times death has come to whole families by starva-

tion because of a drinking or gambling father. Innocent babes in Germany and Russia today are starving on account of sin. Sin, when it is finished, surely brings forth death.

5. **SUICIDE.** It is unknown just how many have taken their own lives to try to get rid of remorse or some deadly disease or a broken heart caused by an untrue husband or wife. It has been said that if a sinner would stop for thirty minutes and think of hell and eternity, he would do one of three things: (1) repent, (2) go crazy, or (3) commit suicide. *The wages of sin is death.*

Then comes the letter "I." There are three words beginning with this letter that especially help us to expound on the dark nature of sin in all its blackness.

1. **INTOXICATION.** The number of people who die in a drunken condition each year is probably above the average estimation. Even with all the warnings of old-time gospel preachers, men and women die every day and night while under the influence of alcohol. What a way to meet death! A good friend of mine told me; however, that he believed a backslider who died drunk would still be saved. A more rotten doctrine couldn't be conceived in the mind of a mere man.

2. **INSANITY.** Another fruit of the tree of sin is a formidable public problem—insanity. In many cases it is caused by disobedience or falling to walk in the light.

3. **THE IRRECONCILABLE MAN.** This is the most pathetic of all. See the

man who tears at his hair, worries and paces the floor because of a remorseful conscience. His blasphemous words have carried him beyond God's deadline. Look again at the dope fiend who has spent all his substance for relief, and found none. Notice his sunken eyeballs and pale color, and his bones are plainly visible. If your mind's eye will permit, take a glance down the corridors of hell and in this horrible region you will see an inferno of liquid fire, with many screaming the bitter walls of remorse and regret. These are truly beyond even any hope of reconciliation by God.

Of course, the next letter in S-I-N is "N." The nature of sin coming from "N" is

1. **NAKEDNESS.** When Adam and Eve first sinned, they realized their nakedness. Ever since, man has been trying to hide the shame of his nakedness. God says, Be sure your sin will find you out. In that great white throne judgment day, every past sin, though previously hidden, will be laid naked and open before the One who sits on the throne. I can see the frantic, godless gang, that mad mob, as their hellish deeds are finally brought to light and condemned. Every covering for sin will be stripped off and then will be the great exposure of sin.

2. **NAUSEA.** Sickness, heart attacks, and even simple ills can cause great nausea, or an upset stomach. Just think of sin-sickness and the pain of it. When one is tired of wandering in sin, it takes real nausea of the soul to make him turn to the Healer of all diseases of the body and soul. And if he is sick enough, and tired enough of sin, he will gladly plunge into the fount where we are made every whit whole.

3. **NEGLECT.** Once a story was told of a minister who dreamed he visited hell for a few short minutes. In the despair of that awful domain, Satan and his demons were holding a

(Continued on page 15)

BIBLE GLINTS ^{and} Late Events

BY THE EDITOR



SOME NOTES ON PRAYER GATHERED FROM HERE AND THERE

The Fourfold Purposes of Prayer

- For Life's Unfolding.
- For Life's Empowering.
- For Life's Guidance.
- For the ministry of Intercession.

What Is Prayer?

It is talking to God; a most blessed fellowship in personal visiting with Him. It is the relationship of a faithful child to a loving Father. It is baring the soul to God and living every moment in worshipful loving obedience to Him. Life should be one open prayer.

One should feel perfectly free to tell the Father everything, things we hesitate to tell an earthly parent or companion; almost thinking in the very presence of God; thinking out loud before Him. His guidance is so vital and His presence so essential that every moment we may get into the very habit of prayer and so develop a constant sweet fellowship. Pray without ceasing. "Praying is talking to God. Reading the Bible is God talking to us." It is talking, listening, petition, and meditation. Most gracious memories cluster about family prayers.

Why Prayer?

1. The unfolding, enriching, and development of character and life.
2. The divine empowering.
3. Divine guidance.
4. Ministry of intercession—praying for others.

Prayer—John 16:23, 24

Human life is the expression of a want; its inner movement is desire for something unattained. Man's untiring demands must look ever upward to the Father's face.

1. Human life is a life of asking and a life of prayer.
2. The name of Jesus is to put all man's askings to the proper proof. In His name. "Feeble and stammering our lips may be, but the advocacy of Jesus is all powerful."

The name is redemptive in winning for us a favorable hearing.

Prayers, Answers to

God takes notice of every grace.

To *fear* His name is no great matter, yet these have a promise.

To *think* of His name is less, yet set down in the book of remembrance.

A *desire* is a small matter, especially of the poor man.

God regards the good desire as great kindness.

A *tear* makes no great noise, yet the voice of weeping is heard.

A *groan* is a poor thing, yet often it is the best part of a prayer.

A *sigh* is less, yet God is awakened by it.

The Lord aroused. How? Why? What to do? When?

Prayer, Lesson—Luke 18:9-17

Men who know themselves never despise others (v.9).

If we justify ourselves (v. 9), God condemns us. (v. 14).
A prayer without penitence is a bird without wings (v. 11).

Go to the temple to pray, not to pass judgment (v. 11).

Give a tenth, and don't brag about it (v. 12).

Better reckon sins than recount virtues (v. 13).

You can see God as a Savior when you see yourself a sinner (v. 14).

He who exalts himself is not worthy to be exalted (v. 17).

Prayer, Instruction in—Luke 11:9

Ask—Boldly, Largely Intelligently, Submissively, Specifically.

Seek—Diligently, Persistently, Assuredly, Personally, Humbly.

Knock—Patiently, Expectantly, Earnestly.

As
See
Knoc

Prayer, Prevailing—Gen. 32:36

Study Jacob's prayer, offered to God of his father, grounded on and crowned with a promise.

A confession: I am not worthy.

Humble: He not true to God, but God true to him.

Grateful: Verse 10.

Definite: Deliver me from Esau (v. 11).

Prevailing prayer springs from a consciousness of need definitely stated.

Jacob's plan (vv. 13-23).

Jacob's power (vv. 24-30).

Place of solitude. Place of defeat. Place of desperation and confession.

Prayer, Private

We grow; we wax mighty; we prevail.

To be strong to favor.

Tender to sympathize.

Wise to direct.

Let us pray.

If study makes men of us, prayer will make saints of us.

Sacred furnishing for a holy life, found only in the arsenal of supplication.

Consecrated Warfare

Prayer alone can keep our armor bright.

— O —

THE SINGING HEART

"God gave me this gift for my portion,

To ease life's burdens in part;

That whatever I do or suffer,

I have a singing heart.

So I shall not fear in the darkness,

Nor falter at pain or smart;

For I know he can reach God always

Who has a singing heart."

—Selected.

Water Baptism in Jesus' Name

Introduction: There are three scriptures (Acts 2:38; 10:48; 19:5) that are said to bear out the theory of baptism in Jesus' name. We need not fear any scripture, for when it is rightly divided we can see that there are no contradictions in it. I believe firmly that the Bible teaches us to baptize in the formula as given in Matthew 29.

No authority given to change the command of Jesus.

As we see from Matt. 28:19, the command of Jesus was to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Now some say because Jesus said to Peter, "And I will give unto thee the keys of the kingdom of heaven," that Peter was given the authority to do this. Let us note that: 1st. He was given the keys to the kingdom of heaven, not of the church; the keys to the kingdom in the sense of Matthew 13; i.e., the sphere of Christian profession. (Scofield notes Matt. 16:19.) Peter was permitted to preach the first sermon to the Jew on the day of Pentecost, and later to the Gentile, but Peter claimed no power beyond this.

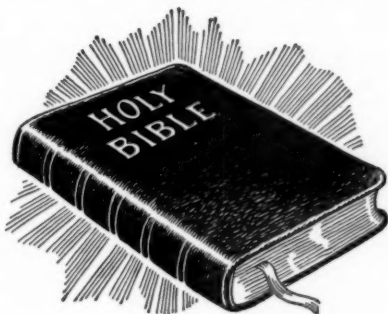
2d. Paul did not receive his doctrine from Peter, for he said, "Neither went I up to Jerusalem to them that were apostles before me," Gal. 1:17. If Peter had had such a position of power in the church, surely Paul would have consulted him. On the contrary part, we find Paul withstanding Peter on a doctrinal matter at a later date. See Gal. 2:11-14.

3d. In the council at Jerusalem he played no larger part than the other apostles. James was the moderator of that meeting. Acts 15. Surely if his authority had covered such matters, he would have rendered the decision.

4th. Peter claimed no such power as is attributed to him. Read his two epistles and you will see him in his humility, saying, "not as lords over God's heritage," 1 Peter 5:3. Peter mentions water baptism but one time in two letters.

Lastly, the Bible speaks of the danger of changing the Word. Gal. 1:6-9; Rev. 22:18, 19.

So much for the authority of Peter to change the express commandment



of the Lord Jesus Christ on water baptism.

These scriptures are not meant to be given as the baptismal formula.

1st. We note a lack of uniformity in the words. Acts 2:38, "in the name of Jesus Christ"; 10:48, "in the name of the Lord"; 19:5, "in the name of the Lord Jesus." Which of these three ways is the correct way to say the baptismal words.

2d. None of these represents the baptismal scene. The first is a sermonic injunction delivered while addressing the Jews. The second, the command for the rite of baptism to be carried out after no objection could be shown to their receiving it. The third tells that these Ephesian Jews and believers received Christ and were baptized when the story of the cross was told them. In none of these scriptures is the thought advanced that these words were said as they were baptized.

The meaning of baptism in Jesus' name.

Under this I would like to discuss the following thoughts: (1) To whom the apostle was speaking. (2) Baptism into Jesus. (3) The authority of the name of Jesus.

In Acts 2:38; 19:1-7, Peter and Paul were talking to Jews. In the 10th chapter, Peter preaches to Cornelius, a devout Gentile, who prayed and gave alms. The Jews had rejected the Lord Jesus Christ, and Cornelius had never had Him preached to him, so they must both acknowledge Him as the Son of God, and His authority as His Son.

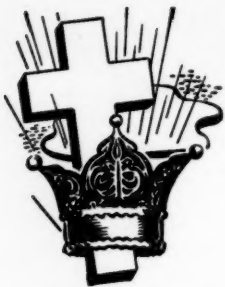
In two of the above instances, the Greek preposition "epi" is used, which is translated, "into."—The Expositors

Greek Testament. The sense thus given would be, "into the name of Jesus for remission of sins." Not in every instance in the Scripture does baptism signify water baptism. In Matt. 20:22, "and to be baptized with the baptism that I am baptized with?" refers to the baptism with the Holy Ghost. If it were water, it would be in the past tense. In Luke 12:50 "But I have a baptism to be baptized with," future tense. This is speaking of the death of Jesus. Death then is spoken of as a baptism; i.e., an immersion into the power of death and the grave. Rom. 6:3-6, "Know ye not, that so many of us as were baptized (margin are baptized) into Jesus Christ were (are) baptized into his death? Therefore we are buried (present not past tense) with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." These verses have no reference to water baptism but to the fact that when we are saved, Christ's death, burial, and resurrection are a likeness of what takes place in our lives in putting off the old man of sin and putting on the new man of holiness. See verses 7-13. "Now if we be dead with Christ, we believe that we shall also live with him." Eph. 2:5, 6, hath quickened us together with Christ. This shows us that what happened to Christ happened to us when we were saved. I think these are sufficient to show what being baptized into Christ means. If it doesn't mean this, it certainly involves Regenerational Baptism, a doctrine at variance with the scriptures.

The authority of the name of Jesus.

"In the name" also means by "the authority of." Matt. 28:18, "All power is given unto me in heaven and in earth." The word "power" here is from a word meaning authority given to another.—Expositors Greek Testament. Phil. 2:9, 10. "Wherefore God also

(Continued on page 15)



Ye Must Be Born Again

... Morality Alone Will Not Do ...

By L. L. BEASLEY, Pastor, Jesup, Ga.

Jesus' answer to Nicodemus, a ruler of the Jews, should bring clearly to our minds the fact that we must be born of the Spirit.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," John 3:3.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit," Verses 6-8.

Being born of the Spirit is something more than a hand shake with the preacher, the right hand of fellowship of the members, and your name written on the church record. Furthermore, it means more than conceiving the idea that you are saved because of your own moral conduct (self-righteousness), without repenting and receiving the new birth. Morality is a great part of a Christian life, and it would be impossible to be a Christian without morality. The person who has moral characteristics and keeps the moral laws, is much appreciated by neighbors and associates, and by his conduct he saves himself from unfortunate troubles that might cause sorrows and shame as the transgressor has. Yet, we see people who seem to have moral characteristics, very quiet, honest, and law-abiding, and apparently seem to be satisfied, so far as soul salvation is concerned, but if they have not repented, accepted Christ as their Savior, and received the new birth, they are yet carnal, they are ungodly and don't know God. Such persons have no promise of heaven, but their reward is to be punished with everlasting destruction, because they don't know God. Let us see what the Bible says.

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. 1:8, 9. Who is this that is to be punished? "Them that know not God (the ungodly)." Why? Because they have not been born of God to make them godly. Those that obey not the gospel of God.

The gospel says repent. There is no way other than to repent, accept Christ and be born again. But listen to what He says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12, 13.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus 3:5.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast," Eph. 2:8, 9.

It should be understood easily that we must not depend on our self-righteousness, our own works, justifying ourselves for our good deeds, leaving Christ out of the business. Neither can we be Christians without works. James says, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14. "Even so faith, if it hath not works, is dead, being alone," Verse 17. A mixture of faith and works is necessary to be a Christian.

The self-righteous man depends on his works and moral conduct, justifying himself for being honest, paying his debts, being good to his fellow man, law-abiding, etc., but he has left off the first work that justifies

him. He has not come to God in faith, repented, and prayed through to victory. The Bible says, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Hebrews 11:6. Note, he says, "He that cometh to God must believe that he is." Here is the trouble—the lack of works. The self-righteous man has not come to God. He lacks repentance, praying through (works). The Bible says, "Work out your own salvation with fear and trembling," Phil. 2:12. Yes, he who realizes his lost condition, or is in fear, yes a trembling fear, finds something to do. He comes to God repenting, praying, believing (works). He is beginning to work out his salvation with fear and trembling. Then as he grows in grace and knowledge and has more ability, he is responsible for more works; but the first work is to repent. John the Baptist preached repentance. Jesus said, "Repent: for the kingdom of heaven is at hand," Matt. 4:17. "For I am not come to call the righteous, but sinners to repentance," Matt. 9:13. "I tell you, Nay: but except ye repent, ye shall all likewise perish," Luke 13:3. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," Acts 3:19. The Bible says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you," 1 Peter 5:6, 7.

The parable of the Pharisee's and publican's prayers brings clear to us the necessity of repenting, also the danger of the failure to repent and depend on self-justification. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other

men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself, shall be exalted," Luke 18:10-14.

Note in this parable the difference in the spirit of the Pharisee and that of the publican. The publican felt his unworthiness, was willing to confess he was a sinner and needed God, and ask His mercy. The Pharisee began to tell God of his self-righteous deeds, what he, himself, was doing. Depending on being justified for his moral characteristics, keeping the law, he didn't humble himself, repent, and accept Christ as his Savior; he did not thank God for His grace, or anything that God did for him, but thanked God for what he, himself, was doing (self-exaltation).

There are people today who have moral characteristics, yet may not seem to exalt themselves as the Pharisee in this parable, and they honor and seem to believe in Christianity, but have not repented and received the new birth. They are ungodly and don't know God, and are in danger of punishment. There are people of this type today. No doubt, they get the idea they will be saved for good deeds done for their fellow men, for moral conduct, justifying self for attending to their own business, for honesty, obeying moral law, etc. It is hard to convert persons like this, and convince them they are unworthy enough to go to God with a broken heart, repenting, meeting the conditions to receive the new birth. It is not that they wilfully commit so many sins by transgression, but they sin the sin of omission in ignoring the great opportunity of accepting Christ as their Savior, trampling under foot the precious shed blood of Christ our Lord. What greater sin could a man do than this, turning a deaf ear to God and so far as he is concerned, let the shed blood of our Lord be in vain, knowing such great sacrifice was made as this, "for God so loved the world, that he gave his only begotten Son, that whoso-

ever believeth in him should not perish, but have everlasting life," John 3:16. "For when we were yet without strength, in due time Christ died for the ungodly," Romans 5:6. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him," Hebrews 2:3. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter 4:18.

The Bible says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Titus 2:11, 12. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Matt. 16:24.

The trouble today is, too many peo-



ple are not willing to deny themselves for Jesus, and carry the cross. There is something in the way. Self-righteousness, careless living, neglect, not thinking of the seriousness of the dreadful punishment, and such a narrow chance to escape by putting off salvation; the lustful cares of this life in some form, people permitting the desires of worldly pleasures and amusements to overcome them, bringing these trifles before our God, putting the great holy God and His works second. Some continue in the practice of habits that may seem very small but yet they are ungodly, and of the world, and would be an offense to others. A godly person will not permit frivolous things to come between him and God. The Bible says, "The little foxes, that spoil the vines."

Let us read some scriptures and refrain from the idea that we can afford to justify ourselves in being a

slave to ungodly habits, being defiled with the poison of nicotine of tobacco and intoxicating stimulants, which we know are habit-forming and are harmful to the body, even in a so-called temperate form.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. 3:16, 17. Paul speaks of the body being the temple of the Holy Ghost, in chapter 6, verse 19.

It behooves us to abstain from the use of anything that is unclean and hurtful to the body. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," 2 Cor. 6:17. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7:1. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof," Rom. 13:14. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," 1 John 2:15.

I would like to say here, by way of warning, as the subject is dealing practically with the unsaved, of moral characteristics: Watch! Satan is wise and cunning; full of deceitfulness. One of his chief plans is to present to you some failing church member or hypocrite, enducing you to conceive the idea, and say, "I am good enough; as good as church members." He will cause you to watch the failing ones rather than the progressing ones, that your faith may be weakened toward the church; encouraging the continuing of slumbering your days away in darkness without Christ in your life. Let us remember, we don't live the hypocrite's life; we are responsible for our own.

David said, "Mark the perfect man, and behold the upright: for the end of that man is peace," Psalm 37:37. If people could only realize the love, mercy, and power of our Lord, and how He can make us overcomers of all temptations, and change us from that carnal mind to divine nature and works, making it possible to refrain from such habits and tempta-

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The Enemies Within America's Gates

By HENRY SCHULTZE*

The president of a large mid-western university recently declared, "The most distressing aspect of the world into which youth is going is its indifference to basic issues, which now, as always, are moral issues. The discussion of questions on which our fate turns is not even conducted in moral language. The word 'security,' which is the great word today, has not even any moral significance, for the worst men usually can, and do, want it." This is, however, but a symptom of something much deeper than a matter of morals. Morals can be as selfish as any possible reaction of man. One can be honest and clean and lovely because it pays. And our morals, I fear, have been built on the sandy soil of commercialism. A house of morals so built is bound to collapse when the winds of selfish desires and the waves of human passion begin to beat upon it. That is what is happening to America, and that is what alarms so many of those who have the best interest of their beloved country at heart.

Others will find the deepest reason for the sad estate of our land in the lack of interest in religious things. They will call attention to the fact that there are some 4,000,000 fewer individuals in the Sunday Schools than there were ten years ago. The war did not have the wholesome spiritual fruits that some of us have dared to hope. Church attendance has fallen off alarmingly. The number of services per Lord's Day dropped from two to one and then to none. But this again is but a manifestation of something wrong deep down inside. We do not first discontinue church attendance and then become bad. We first become bad and then leave the church. This is verified by the records of a juvenile judge in Tennessee who, in looking over his records, found that

he had tried 4,000 cases. Only six of those convicted were regular in their attendance at Sunday School or church. He advised parents "to take, not send, their children to church services." But it must be clear, it is not because they went to church that they did not commit crime. There was something fundamental in their lives that accounts for both the church attendance and the abstinence from criminal activities.

Again, I am told that the commercial interests on the Lord's Day, especially the moving picture industry, account for the weakness of the religious and moral fibre of America. It is true that the industry has a tremendous influence. Seventy-five million attend each week. That means five-eighths, considerably more than half of the American public expose themselves to the influences that are neither moral nor religious. Much of such exposure takes place on the Lord's Day. Once more, this is but a symptom of a much deeper thing. It is not so that people do not go to church because they go to the movies. There is something else wrong somewhere. Movie going is not a cause of failing to attend church, but rather a result. There is something more fundamental than movie going that works like a fatal poison under the skin of American life. It may be a good thing to close some of the movies by legislature upon the Lord's Day, but let us not deceive ourselves by believing that this would solve the problem of a decadent church and a decadent people.

A final conjecture is that we have substituted a general social international preaching for the preaching of the individual gospel of salvation. It was Lewis who declared that the danger the church is facing does not come from the side of hostility but from the side of disloyalty. He is right. Jesus was right. "A man's foes shall be they of his own household." The greatest enemy of the church is within the church. And by that same token the



greatest enemy of man can be within himself. Pluck the devil of spiritual indifference out of your own bosom, and you will have gotten rid of your greatest enemy. Your greatest enemy does not live in Germany nor in Japan. He lives within, posing as a friend, but nevertheless making you unfit for loyalty to the gospel of Christ which can and does make men free.

THE BLIGHT OF PRESENTISM

Back of all these things that seem to occasion the uncertainty in America as it stumbles forward along a dubious highway, is the mighty and undeniable fact of sin. Sin affects the mind of man. When the primal human pair were walking about in the garden, the serpent was interested in making them think differently about God. There is the primary point of attack. Sinful thinking is back of sinful acting and speaking. There is such a thing as the primacy of the intellect. Tell me what a man thinks and I will tell you what he feels and wills. All the forces in this universe that seek to lead a man astray, or aright, make an appeal through the mind. Well, what is in the mind of America that accounts for her moral and spiritual degradation?

One of the outstanding characteristics of our country is its commitment to what may be called presentism. By presentism I mean the position that the present is our god. The future is not. The past is beyond remedy. Today alone is ours. This is not a new manifestation. There was a class of Greeks that advocated it long ago, when they advised that we should eat, drink, and

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be merry for tomorrow we die. This, of course, means that all restraint is hurled to the winds. It is not without significance that this is precisely the position of atheism and communism today. Some clever communist said in expressing his scornful contempt of Christianity, that the Christian holds that you get your pie by-and-by, in the sky, when you die. The same philosophy of presentism lies back of that declaration. That is the prevailing practical conception. We will drink ourselves into a drunken stupor, and not be concerned about the headaches and degradation that follow. These are future things and they do not count. We wallow about in the mire of debauchery, and are not deterred at all by the social, physical, and moral concepts. Those do not count now. They may have something to say tomorrow, but tomorrow does not count. We rush along at a breakneck speed to secure the wants of the hour, whatever they may be. The doctors may inform us that because of a heart condition, we must take things easy. The heart, however, seems all right today although it may refuse to function tomorrow. But the futures are not taken into consideration.

Now one can never have real morals and real religion unless the tomorrows do count. The ideas of retribution and blessings are all future values. This is at the heart of Christianity. God's revelation is a revelation of promises. There is something futuristic about religion that runs directly counter to presentism. The Christian pastor cannot assuage the pains felt by the subject writhing on a bed of pain in a hospital. It would be folly for him to try to do so, but he can point to a heavenly Christ who is preparing a home where there is no pain nor death. A Christian suffers wrong, and he naturally would rebel and strike back, but the pastor informs him that vengeance belongeth to the Lord, and that God in His own time will take care of the matter of justice. The Bible tells us that the wages of sin is death, but the wages come after the present moment of devotion to sin. The Psalmists were bothered with the problem of the ungodly prosperity alongside of the godly persecution and poverty. They failed to make a distinction between presentism and eternity. They felt that it seemed unfair that they did not get their cake right now and here.

Men, therefore, work, slave, scheme and cheat for the personal satisfac-

tions that the present can give them. As long as they are not able or willing to look over the fence that divides this passing present from the receding future, they have no room for God nor for morals. The world is conducting its business on the basis of creating present and immediate needs. It advertises that what it has to offer you need right now. If the church would shift its values from the future to the present, it may be able to get some hearing. That is precisely what those who are substituting the gospel of personal salvation for something else are doing, but by that substitution the church loses its soul.

THE CURSE OF RELATIVISM

There is a second idea in the minds of Americans that makes for the breakdown of moral and spiritual values. It is closely akin to Presentism. It is called relativism. On this basis there is nothing that is absolute. God is not absolute, nor are any of His laws. There are no abiding principles. Recently an editor of a weekly paper remarked that the speaker whom he was criticizing was a man of principle, but the trouble with him was that he did not realize that principles change. There you are. There is simply nothing abiding. Everything is relative.

This has profoundly affected our principle of morals. What is wrong today may have been good in the days gone by. Different times change things. Many young people willfully judge things to be right today, and grant that they may have been wrong in the horse-and-buggy years. When time and circumstances can change basic moral values, moral values cease to be. "What is wrong for one person may be right for another" is another one of those sentiments that makes morals a relative matter. The trouble is that we have permitted man to set the standards. They have then become subjective and relative; that is to say, since man is not the same yesterday, today, and forever, he will never be consistent in what he calls right and wrong. That is the reason we can witness the spectacle today of Christians sincerely refraining from certain forms of amusements and then the rest of the world laughs at their attempts at holiness.

It is because our morals are relative that we can reduce our lies and dishonesty so that at worst they are only white lies. We can take property away from others without giving value for value received, and call it shrewdness or clever business. We can take the

lives away from others and call it an accident or, at worst, negligence. This is bound to be the result of a relative conception of morals. We can commit adultery and then wipe our hands clean of any moral responsibility by declaring that it is nobody else's business. It is clear that except we are able to call sin, sin, regardless of the subject and the circumstances, we have surrendered our souls to the god of relativism.

It is by this same token that we can always mitigate our own guilt and intensify another's. We have become past masters at ferreting out the faults of others, and at being blind to our own. But morality like every good thing must begin at home. We must learn that moral laws are determined by the unchangeable One.

Even supposing that we do that, it will not help us a great deal until we remember that God is absolute. To have a relative god means to have a relative morality and a relative religion. We haven't even an absolute God in our thinking. American scholars have been speaking about a relative God who is gradually developing. Practically, most of us have a changing God, who must change to fit our own convenience. He must be a kind and forgiving Father, when we have been sinful. He must be terribly angry with the personal and national sins of our enemies, but He must be tenderly merciful toward us, when He contemplates our own weaknesses and shortcomings. With no absolute God, there are no absolute morals. It is about time that America sinks her teeth into something solid. She must place her feet on the solid rock and not on the shifting sands. She will never depart from her ruinous ways until she bows herself before the altar of the infinite and unchangeable God.

THE SIN OF PRAGMATISM

There is still a third type of thinking in America that rests like a curse upon our moral and spiritual life. It is the principle that values are determined by their workability. This is called by the fanciful name "pragmatism." We are firmly in the grip of that philosophy. It has grown up alongside of the rise of science and other technical developments. If a thing works, it is right, we are led to believe. If we could only control the condition of our testing as perfectly in the field of morals and religion as we can in the field of science, perhaps we

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J. STEWART BRINSFIELD
Executive Missions Secretary



GREETINGS FROM CHINA

Beloved Co-workers and Friends,

I write greetings to you in the matchless name of our Lord. He is a shield unto them that put their trust in Him, so we fear not. Life is full of hindrances, especially in the case of those who desire to make known the glad tidings. Our prayer life gets hindered (1 Peter 3:7), our race for the prize gets hindered (Gal. 5:7), and at nearly every turn Satan hinders (1 Thess. 2:18), but in spite of all, the Holy Spirit, who helpeth our infirmities (Rom. 8:26), will cause us to be marvelously helped. As I write these few lines, the freezing weather and other things work a hardship for a time, but cannot hinder the forward move of the gospel of our God (Romans 16). One word stands out—"SHORTLY."

By our union with Him we are gloriously triumphant, so follow Him now. We pray that God will lead you. Fear not to send help. The Lord will open a way. Pray for us. The prayer of faith always is of great value. At Tung Tha Kai, we need a well. Our workers have to drink the filthy water of the village pond, where all the soiled clothes are washed. We leave all in His hands and plead that heaven's best is yours.

We thank you for all the prayers, the good gifts, and the love toward this work. We know in this hour of need, you, like God, will be with us. His blessing rests on you all. Do remember the children of God, waiting for the opening of the endless ages of eternal life and eternal glory. The attitude of the truly surrendered heart is henceforth. . . unto Him.

My soul bleeds, like the heart of our Lord and Master as He did look upon the unsaved. A burden covers my mind and tears blind my eyes.

My voice cries out, "Is it possible that any man can claim to have the Spirit of Christ, and then not do the utmost that is in him to get the gospel to those who are perishing in night?" No Bible believer can or will deny that every Christian is either to go with the gospel message to those who sit in heathen darkness, or to send a substitute to do this work for Him. Can we close our eyes to duty? Can we fold our hands at ease while the gates of night stand open to the pathways of the seas? Can we shut up our compassions? Can we leave our prayer unsaid 'til the lands which hell has blasted have been quickened from the dead? God who hath reconciled us to Himself by Jesus Christ giveth to us the ministry of reconciliation. The word "us" refers to every lost soul who has been born again, so there is some balm in Gilead; there is some help for the starving masses and perishing children. Yet, many grovel among the trifles and their spirits fret and toss, while above us burns the vision of the Christ upon the cross, and the blood of Christ is streaming from His broken hands and side, and the lips of Christ are saying, "Tell the heathen I have died."

The poor of China are so many; the need is greater than ever before. Does any Christian, reading or hearing these words, feel that he can wash his hands of responsibility for getting the gospel to the heathen. God has given into his hands the bread of life. If he withholds it from those who are perishing in the night and for whom Christ has died, what answer will he give to God in the day of judgment? Help will reach us sent by New York draft, registered. We send our letter in hopes that it is a blessing, a help to you.

We do try hard to do the will of

God. Though the days are dark, there is light upon the horizon. God is watching over His own purposes. China is fast ripening for the harvest. Many precious souls are being drawn to God in these trying days. At this time, may each of us be found living deep in His perfect will, thus contributing to the realization of His plan for the entire Church, and subsequently for all creation. Let us pray, Oh Voice of God, we hear Thee above the shock of time; Thine echoes roll around us, and the message is sublime. In China, many cry for peace of soul and find it in spite of earthly need and care. We do thank you for every gift and prayer, every token of love. Pray with us for a greater harvest.—Grace Wang Chin Ying.

PROGRESS IN BRITISH HONDURAS

Today makes it exactly four months since my wife and I arrived in Belize, the capital of British Honduras, Britain's only possession in Central America, where there are sixty thousand of Britain's five hundred million subjects.

It did not take us long to recognize that this field was a needy one, but we are constantly presenting the "full soaked" message and are assured that the Lord will give us a harvest of souls.

This year the Sunday School has more than doubled in attendance and by the consummation of the year we hope to have an increase of at least five hundred per cent over last year's attendance. There are other aspects of our missionary activity about which we should like you to know, of which one is action in the Y.P.E. This year we have had the church full on young people's night and already prayer is being offered in behalf of a building that will be adequate to handle the situation of the Sunday School and be a steppingstone to success.

Six mornings a week we are conducting a Bible study, which is proving to be beneficial to those taking the course. I am hoping that quite a number will accept the training, which you are making possible when you support the cause of missions—the greatest work under heaven.—Winston Simms.

One who sows discord among brethren certainly does not love harmony.

REQUESTS... *for Prayer*

Healing of my body; my family to be saved.—Mrs. Mary Rollins, Whitwell, Tenn.

My husband to be healed of a severe head trouble and a ruptured side; my husband and other loved ones to be saved; me.—Mrs. Joe Whitley, Fyffe, Ala.

My healing. I have had a stroke in my left side and am crippled in my hand and foot, badly in need of prayer.—Mrs. L. M. Barger, Barcreek, Ky.

My healing, I am suffering with indigestion; an unspoken request.—Viola Cantrell, Heflin, Ala.

My healing, I have been suffering since December. I have a large family to care for.—Mrs. R. W. Ellis.

Healing for Sister Ethel Smith, Brother Gordon, Sister Lelora Hods.—Sallie Baldwin.

Me and my dear mother and husband; my father, sister and brothers to be saved.—Mrs. Howard Hamm, Houston, Texas.

My father, who has high blood-pressure and dropsy; my mother and loved ones; my home; my health; four sinner men to be saved.—Mrs. Ruby Bell, Jacksonville, Fla.

Healing for my gums and teeth.—A reader of the Evangel, Crisfield, Md.

Two very urgent unspoken requests.—Mrs. A. C. Deal, Riviera Beach, Fla.

The Lord to completely heal my body; my son's family; my daughter and the other members of my family.—Mrs. Edna Davis, Mt. Airy, N. C.

Healing for myself and someone else.—Miss Ethel Rowe, Madison, Fla.

God to heal me of inward goiter, nervousness, my heart; a special request.—Mrs. John J. Brown, Tazewell, Tenn.

God to heal me, I am very weak and almost blind. I am thankful for the healing of my daughter. I am sixty-three years old, and any encouraging words will be appreciated.—P. W. Pigg, Angelus, S. C.

God to save my husband.—Mrs. Edgar Murphy, Monroe, N. C.

A friend to be healed of cancer.—Mrs. Robt. S. Barnes, Camden, S. C.

Healing of our children; other requests.—Bessie Driggers, Winnsboro, S. C.

The Lord to heal Mr. C. W. Key, he is in a serious condition; God to give us a church building.—Mrs. C. W. Mckay, Staunton, Va.

Me, I have suffered for years, in need of prayer.—Mrs. Julia Rice, Barnardsville, N. C.

My mother, Mrs. G. W. Hale, to be healed, she has kidney trouble, and has fully trusted the Lord twenty-eight years.—Mrs. Roy Blackwood, Weir, Miss.

Healing of my body; my husband and backslidden brother and sisters; also an unspoken request; my father to receive the Holy Ghost, and for his healing.—Mrs. John Wilson, Baldwin, Md.

Mrs. Bell Raynor, of Nettleton, Ark., an elderly lady who has heart trouble and a bad stomach. She and her son live alone. Her son has epileptic spells. Pray for a revival at Nettleton.—Minnie Adams, Jonesboro, Ark.

God to heal me of heart trouble, also my neck and shoulders; my son Robert to be saved.—A sister in Christ.

My niece to be healed.—Mrs. Emily, Troy, Tenn.

Mrs. Margaret Hanley of East Liverpool, Ohio, for her soul and body. She has been sick several months.

Mrs. Earl Alwine Roxbury, who is troubled about her son and his wife separating. They have two children.

Mrs. Adda Walls, of Johnstown, Pa. I have acid and other ailments. I'll be eighty-two in April.

My little girl to be healed; also my body.—Mrs. Bessie Holmes, Carrollton, Ga.

My son thirteen who has very poor health. Four years ago he was operated on for an abscess of the lung. He now has nervous spells. Pray for his father to be saved. He is very wicked.—Grace Hinkle.

The Lord to open up a place for me to live.—Sallie O. Lee.

The healing of my body; that I may have greater faith.—Mrs. Manna Alley, Mabscott, W. Va.

The healing of my mother and daddy. He was shot while hunting, has never recovered, is unsaved and desperately in need of prayer.—Mrs. Jeon Colemon, North Fork, W. Va.

My grandson, Billy Joe Futch, fifteen years of age, who has bad tonsils,

asthma, and heart trouble which is serious; his soul.—Mrs. J. F. Graham, Jonesboro, Ark.

Me to be healed of a goiter on my neck and of rheumatism.—Ader Smedley, Millstone, Ky.

My two sons, who are in serious trouble; two unspoken requests; my unsaved loved ones.—Mrs. Lizzie Carter, Nettleton, Ark.

Me to be healed of a bad throat and ear trouble.—Mrs. G. J. Bynum, Marianna, Fla.

My daughter and her husband to be saved.—A sister, Wehadkee, Ala.

Mrs. J. E. Johnson, who is suffering with pneumonia and is very sick.—J. E. Johnson, Tomnolen, Miss.

My backslidden father, mother, and sister; also for mother's healing. She has sugar diabetes.—Mrs. D. M. Sarff, Sandpoint, Idaho.

Healing for my body; my father to be healed of nervous spasms; my little niece who is sickly and can't walk.—Mardell Roberts, Johnstown, Pa.

Me, I am having trouble with others over the children and our working conditions; my unsaved loved ones.—A sister, Gardena, Calif.

My brother to be healed of gall bladder trouble; also for his spiritual condition.

Me to be healed of several afflictions (I was healed of a cancer) last year; my loved ones to be saved. Any encouragement will be appreciated.—Mrs. Rosa Johnson, Rt. 5, Box 217, Live Oak, Fla.

Me to be healed. I am badly afflicted.—Mrs. Blintly Nelms, La France, S. C.

Me, my unsaved husband and son. This is serious.—Mrs. J. L. Shuping, Sunray, Tex.

My healing of a serious affliction.—Mrs. Everett Turner, Harrisburg, Ill.

My wife to be healed of ulcerated stomach. She has been sick quite awhile.—Rev. C. E. Chambliss, Silver-Creek, Miss.

My daughter who is in the hospital undergoing a serious operation.—A sister in Christ.

My faith to be increased; my body to be healed of a severe throat condition, nervousness, and stomach trouble. I have been in bed seven weeks. Encouragement appreciated.—Mrs. Leo C. Guerin, Flint, Mich.

Me to be healed of nervousness; an unspoken request; my children to be healed.—A reader.

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REVIVALS

We had a three weeks' revival in January. I did the preaching the first week. A number were saved. Brother D. W. Mills, the evangelist, was unable to be there the first week. He started the second Sunday night. Ten were saved, four sanctified, three filled with the Holy Ghost, nine baptized in water, and eleven added to the church. Brother Mills is a fine speaker and a consecrated worker for God.—Rev. Robert P. Culpepper, Mayo, Fla.

I am happy to report one of the best revivals, Casper, Wyo., has had in years, with Rev. W. R. Anderson in charge. Six were saved and many others were greatly stirred for holiness and are looking toward the Church of God. Please pray that God may move them according to His will, and bless us with His riches in glory.—H. E. Liab, Casper, Wyo.

We have just closed a three weeks' soul-stirring revival, Rev. Fred Allen, of Burnsville, N. C., doing the preaching. Twelve were saved, some sanctified and filled with the Holy Ghost, and seven added to the church. We had been praying for a revival. We understand why Brother Allen came to Swannanoa, N. C. We are revived and praising God as a result of his preaching.—F. E. McKinney, clerk.

We have just closed a two weeks' revival at Whitmer, W. Va. Sister Katherine Thurston was the evangelist. We feel that much was accomplished. Six were saved, and two added to the church. The church was greatly blessed.

We appreciate our pastor, Rev. James E. Burr, and his good wife. Brother Burr has been a blessing to our church and community. Pray for us.—Nellie Lambert.

We have just closed a fine revival at Roanoke Rapids, N. C. Rev. J. C. Padgett did some grand preaching. The church was greatly blessed. One was saved and two filled with the Holy Ghost. You would do well to have Brother Padgett for a revival.

Our \$5,000 parsonage is finished and paid for.—Rev. Floyd A. Boger, pastor.

33 Saved, 26 Sanctified, 16 Filled

We have just closed a wonderful revival at Walhalla, S. C. The Lord was with us in every service and souls were blessed. The saints were revived. How God did answer our prayers! Thirty-three were saved, twenty-six sanctified, sixteen filled with the Holy Ghost, and fifteen added to the Church. We feel that God gave us souls in this revival who will help to harvest these white fields. Thank God for saving our young people in the Walhalla church.

We are giving our youth a night's service in each week, as they are calling for more worship. Sister Evelyn Barnes was the evangelist of this great revival, and will be conducting these youth night services each week. Please pray for the Walhalla youth.—Rev. C. W. Barnes, pastor.

SOUTH CAROLINA REVIVALS

Orangeburg

We are having a great revival here in Orangeburg. Fifteen have been saved, eight sanctified, and ten filled with the Holy Ghost. We are having good crowds.—L. J. Stone, evangelist.

Williamston

We have just closed a revival that was conducted by Sister H. L. Hunt. There were twenty-two saved, four sanctified, one baptized with the Holy Ghost, and one added to the Church. The revival spirit is still in the church. We feel like Sister Hunt was a blessing to us in this meeting.—Rev. W. L. Davis, pastor.

Seneca

The Church of God at Seneca has just closed a successful revival, with Rev. Charlie Williamson as the evangelist. There were five saved, five sanctified, and eleven filled with the Holy Ghost. God wonderfully blessed in every service.—Rev. G. C. Timmerman, pastor.—*South Carolina News*.

I want to praise God for our revival. Brother Brooks Youngblood and Brother J. W. Brewer did the preaching and in our regular services eleven were saved, five sanctified, and five

filled with the Holy Ghost. Praise God for His blessings in my soul. I feel like traveling on for Jesus. Pray for us.—Rev. R. L. Walton, Union, S. C.

We began a meeting Jan. 1, 1947, with Sister Mary E. Long, the evangelist, of Hollywood, Fla., and her co-workers, the Jacksons from Florida. Sister Long's messages were inspiring. The entire church was uplifted. We regret their stay was so short. We humbly pray God's richest blessings on Sister Long and her co-workers.—J. H. Armbrister.

The church at Oakwood, Va., has just closed a two week's revival, with Brother Haymail doing the preaching. God blessed in a wonderful way. Ten were saved, four sanctified, and two filled with the Holy Ghost. All the church was blessed. We thank God for Brother Haymail. He is a good preacher.—Rev. E. S. W. Elswick, Mt. Heron, Va.

Thirty-five Saved

The Church of God in Federalsburg, Md., has enjoyed a good revival, conducted by Rev. I. J. James. The Lord blessed in a most wonderful way. Thirty-five were saved, thirty-five sanctified, twenty filled with the Holy Ghost, seventeen added to the church at Seaford and five added to the church at Federalsburg. We thank God for it all.—Pauline Roberts.

Grasonville, Md.

We praise God for the good revival which just closed here in Grasonville, conducted by Sister H. DeFino. Truly our evangelist brought forth some of the finest messages we have ever heard. We also want to mention the fine singing by Sister Angie Yargo. Two were saved, two sanctified, and one filled with the Holy Ghost. We felt the mighty presence of God and the Holy Ghost blessed in each service. A love offering was taken for the pastor, Brother Volkman, and he received enough for a new suit. Also, a shower of gifts and money was given for his wife. We feel encouraged to press on as never before.—Reporter, Nellie Volkman.

Seaford, Del.

Brother C. J. Abbott held a revival for Brother McMasters in January. A very good report was received. There were ten converts, ten sanctified, and one received the Holy Ghost.

—Collaborator

Testimonies

Jesus Beckons Me On

The Lord is a wonderful Savior to me. Often I'm tried, but the sweet hand of Jesus beckons me on. About a week ago I had a heart attack. My husband and I prayed. I felt better. My heart hasn't bothered me since. I want God to have the praise for it. Pray for my husband and me to draw near the Lord and do His sweet will.—Eva Nichols, Princeton, W. Va.

Completely Healed

I praise the Lord for healing my arm and hand. I went to the church and our pastor, Brother Taylor, anointed my hand and all prayed. We could see my arm and hand coming into a normal condition. It was completely healed and has been well ever since. — Mrs. Bradley N. Hinton, Princeton, N. C.

Blessed Are They Who Trust Him

I am praising God for His love to us. He is indeed a wonderful Savior, full of mercy and kindness to His people. He heals our bodies, lifts us up when we are cast down, hears our faintest cry, and His eyes behold our every need. Blessed are they that put their trust in Him. I desire your prayers for wisdom and understanding of His Word.—Mrs. J. W. Davis, Cherry Valley, Ark.

God Stood by Us

I praise God for His wonderful love and mercy. He has been a real friend to me in time of sorrow and trials, and even in death He has been real to us. Our precious little seven-year-old girl was taken suddenly from us. God stood by us and kept His dear hand over us. We knew our loss was heaven's gain. Thank God for His praying people who did all they could. Pray for us.—Mrs. Mary Storm.

Victory in Jesus

I am glad to report victory in Jesus. I thank the Lord for saving, sanctifying, and baptizing me with the sweet Holy Ghost. I thank Him for healing my body. I want to lift Jesus up to this lost world. Praise His wonderful name. Pray for a special un-

spoken request. — Daisy Pinkard, Madison, Fla.

I Love the Lord

I read every word in the Evangel. I can't do without it. I am a member of the Church of God. Praise God for His wonderful blessings and healing power. I have been healed several times. I am seventy years old and have a Christian husband. Praise God, I love the Lord and by His grace and mercy I will be true to Him to the end. Our pastor, Paul Brown, had a stroke. The saints prayed for him and he recovered. Praise the holy name of the Lord. — Mrs. E. J. Newport, Weir, Kans.

Wonderful To Serve the Lord

I praise the Lord for full salvation and His goodness to me. It is so good to serve God and trust everything in His care. I thank Him for His healing power. He has wonderfully healed my leg after suffering three months. I am so happy I can walk to church and do my little part. Pray for me, that I may do something to help the young people to Christ.—Mrs. Lillian Kitchen, Wingina, Va.

He Keeps Me Every Day

I thank God for saving and sanctifying my soul. I thank Him for His healing power and the way He keeps me from day to day. I was sick and I began to call upon God to take away the suffering. I said, "Lord, if you will heal me, I will testify of it." Praise His good name! He healed my body. He heals our children also. Pray for me, that I'll stay true to the Lord. Pray for my unsaved husband and other loved ones, that they will accept Christ before it is too late.—Mrs. Lena Padgett, Woodlawn, Va.

Praise God From Whom All Blessings Flow

I praise God for His healing power. My little girl was very sick with a high fever. I felt impressed to lay the Evangel on her. God wonderfully healed her. I also want to praise the Lord for saving and healing my husband. Three doctors had given him up, saying there wasn't any chance for him to live. I still held on in prayer and fasting. God

wonderfully came in our home and saved and healed him. I praise God from whom all blessings flow.—Mrs. Flossie Hubbard, Bowling Green, Ky.

Husband Healed of Asthma

I am praising God for answering prayer. He has healed in our home many times. Best of all, I want to thank the Lord for healing my husband of bronchial asthma. The little band of saints at Blue Ridge, Ga., held on in prayer until victory came. Pray for us.—Nora Hunter, Morgantown, Ga.

He Blesses, Comforts, Heals

I thank God for His saving grace. He comforts and blesses and heals my body. Praise His holy name. The Lord is so precious to me. He is my shepherd, I shall not want. He has been my stay and comfort in time of death as well as life. Pray for me.—Sister Edith Futch, Plant City, Fla.

Looking for the Coming of Jesus

Christian Greetings to all who read the Church of God Evangel. It stirs my heart with Christian fervor as I read the many good testimonies in its pages. I am an aged minister and as I read the pages of Holy Writ, the more I read, the more thoroughly I am convinced that we have almost reached the culmination of the age.

Sin, crime, and lawlessness prevail on every hand. From the general tenor of the Scriptures, I am convinced the coming of the Lord Jesus is near at hand.

It seems that men in scientific research have reached out so far that they have grasped something all men are afraid of—atomic energy.

I have been preaching for forty-three years, am pastor of two churches, and doing all that I can do to promote the general interest of the Church of God and the on-going of His kingdom work.

As I read the second chapter of the Song of Solomon, the 8th verse inclusive, I'm convinced that the winter will soon be over and the rain will be past and, then I read the first verse of the 7th chapter, "How beautiful are thy feet with shoes, O prince's daughter!" And again, "How beautiful are the feet of them that preach the gospel of peace." Oh, that the world might sing together that old hymn "Rock of Ages Cleft for me, let me hide myself in Thee."—Yours in Christian service, Rev. T. V. Taylor.

THE ENEMIES WITHIN

(Continued from page 9)

could look at least with some favor upon this way of looking at things. But even science has made its many errors. However, how does this principle of thinking affect our morals? It means the rejection of the Bible. Scriptures are then not true because God gave them to us, but true only if the principles therein articulated work. Here is a striking illustration. It was my privilege to be present in a class in one of our eastern universities. The professor in charge argued that he accepts the truths of the Scriptures only because they work. He did not accept the resurrection of Jesus because the Bible taught it, but because it worked in a missionary endeavor on one of the islands of the Pacific. A denomination had been working in that field in vain. They did not present Jesus Christ, and Him resurrected. But when these people gave up, the Congregationalists, with the teaching of Christ's resurrection, moved in, and succeeded in Christianizing the people. The doctrine of the resurrection worked; therefore it was true. On the same basis we are told that we should pray, because prayer works. A certain lady prayed for what she wanted persistently for a long time, and finally got what she wanted. Don't you see, prayer is all right, because it pays? The same argument is used to promote Bible reading and church going. They work, I am told, because the best men and women do these things. We are even told to contribute funds for the cause of the church, because it is a good investment and will bring larger returns than any other possible use that you may make of your money. That is all pragmatism and is exceedingly dangerous. We are told to be clean, honest, and considerate, because these work in one's business and social life. This is about as unmoral as anything can be. It always appeals to one's selfishness, and selfishness is precisely what stands in the way of higher morals and spirituality. You can't get rid of selfishness by urging men to do what selfishness dictates.

We have done precisely the same thing with God. We have advocated to "try to think of God this way or that way and you will find satisfaction and relief." Here again it is the same demon urging at us to look upon God in such a way as to give us the greatest satisfaction. Any principle that asks men to test the truth by testing to discover it, is foreign to the position of

the Bible, foreign to the position that the truth is revealed and need but to be accepted and applied.

THE RUIN OF HUMANISM

There is still one more philosophy in America that is cursing her. This is basic. It was the essence of the temptation of Adam and Eve. It is called humanism. It is the program of making man the center of the universe. The devil suggested that if man would yield to his enticement, then man would be as God. This implies the de-thronement of God and the enthronement of man. It teaches that man is the party from whom, through whom, and unto whom are all things. This is, I think, the basic sin in America. It is a striking indication of man's perversity that one can exalt man so high and still make him a product of the primeval slime and ooze, and that one can give man such an exalted place and yet have him return to the dust. But such a people are we. We hailed with unbounded admiration the scientists who have discovered the materials that go in to make up an atomic bomb, but we do not care to acknowledge Him who placed all that explosive force in the world He Himself made. The greatest days in our country are those days in which some national hero returns from distant lands. We do not, however, manifest such exuberance because of the realization of the presence of a God in whose presence every hero fades. We will give more respect to man who renders some service to humanity, than we do to the Christ of God, than whom no one rendered more valuable service to mankind that is dead and dying in sin. Even the theologians have, in the interest of humanism, replaced God by man. Here is a remarkable confession by Fosdick, "I have been and am a modernist, and it is proper that I confess that often the modernistic movement, adjusting itself to a man-centered culture (that is humanism) has watered down the thought of God, and, may we be forgiven for this, left the souls standing like the ancient Athenians before the altar to an unknown god. We have too long adjusted, adapted, and accommodated and conceded. We have gotten so low-down that the highest compliment that we feel we can pay to God is to say that a few scientists still believe in Him." There it is; even the religious world has substituted man for God, and consequently lost all basis for a sound morality and spirituality.

There is but one way onward, and

that is the way of returning to God. Give Him His proper place and the reverence that is His due, and then the downward road will bend suddenly and hopefully upward and onward.

"YE MUST BE BORN AGAIN"

(Continued from page 7)

tions as seem to be almost impossible for man! These being contrary to divine nature, it is Christ who lives this life in those that accept Him. He removes the burdens. Let us not get the idea that it is a grievous burden to serve the Lord. See what Jesus says about it.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light," Matt. 11:28-30.

"Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new," 2 Cor. 5:17.

Glory, honor, and thanks be to God!

DEATHS

RYLE

On December 29, Jewell Volda Ryle passed away to be with Jesus. He was saved, sanctified, and filled with the Holy Ghost. He is survived by his wife and daughter, father, mother, five brothers, three sisters. — His mother, Florida Ryle, Hazlehurst, Ga.

LIED

Sister Bessie Lied died February 24 at her home at Reamstown, Pa. She was a member of the Church of God for ten years.—Rev. E. A. Kern.

ANDERSON

On Dec. 25, 1946, Brother Abel Anderson was called home to be with the Lord. He was a faithful worker for the Lord and His Church about thirty years.—Paul Fowler.

The only church ever established among the Seminole Indian tribe, in Florida, resulted from some of them being healed in the Miami tent revival in 1940. Anyone who heard them sing "At the Cross" in their native tongue before the Baptist Convention of 7,000 delegates, should rejoice that it pays to preach divine healing.—Earl Cripps.

THE CHURCH OF GOD EVANGEL

WATER BAPTISM IN JESUS' NAME

(Continued from page 5)

hath highly exalted him, and given him a name above every name." Col. 3:17, "And whatsoever ye DO in word or deed, DO all in the name of the Lord Jesus, giving thanks to God and the Father by him." This verse mentions the exaltation of the name of Jesus, and in the same breath the writer said it is the Father who is the exalter. This verse of scripture says to Do these things in the name of Jesus, not to say them in His name. 2 Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." As the ambassadors of Christ, we represent Him with the same authority that an ambassador has in representing his country. Therefore by the name of Jesus we baptize as He told us to, "in the name of the Father, and of the Son, and of the Holy Ghost."

Grammatical construction on singular name and plural names.

It is the thought of some that if this referred to the Trinity, it would say "in the names of." This would be an improper construction, unless you were ready to give every name God went by and is known by in the Old and New Testaments. The singular name is correctly used. Jesus knew what He meant and meant what He said.

In conclusion, we note the fact that the entire argument for baptism in the name of Jesus rests upon the foundation of Unitarianism. If there is only one in the Godhead, then let's baptize in the name of Jesus. But if the Bible teaches a triune Godhead, let's baptize as Jesus commanded us to. If there is no Trinity, then Peter had a revelation by a non-existent being; Jesus was a liar and a trickster. Thank God, I believe His testimony.

THE EXPOSURE OF SIN

(Continued from page 3)

conference. Satan said, "Whom shall I send to deceive the people on earth?" One devil said, "I'll go, and tell them there's no God." Satan said, "That will not do. I want someone better than you." Another weird demon piped up, "I'll go, and tell men that God and the Bible are real; but Christ is not the Savior of the world — He was only a man like others." But the old devil said, "No, people know better than that; whom shall I send to deceive the

world?" Finally, the smallest, darkest, and ugliest of all the devils said to Satan, "I'll go to the earth and tell everyone that God is real and just; the Bible is the true Word of God; Christ died and rose again, but there is plenty of time to accept His salvation." So he was permitted to go, and he is at work now.

Many will die unsaved because of procrastination, and hell will be paved with good intentions to eventually come to God. **NEGLECT** will drag more souls into hell than any other of the blackest sins.

May God bless you all.

REQUESTS FOR PRAYER

(Continued from page 11)

My sister, who has had an operation and is very nervous; also a special unspoken request.—A friend, Mrs. L. O.

My husband and three precious boys to be saved.—Sallie Drummond, Alabama City, Ala.

My brother, who has a sore on the side of his nose; healing for his body, and that he and his family will have a home of prayer. — Mrs. Roxie Shattles Hall, Brooklyn, Miss.

Brother Enice Moore, of Phoenix, Arizona, who is paralyzed from his hips down. He has been in this condition for about four years, he hasn't sat up for six months and has bed sores. Pray for Sister Neoma Barnett.—Mrs. Marline Moore, Phoenix, Ariz.

Healing for my hands; a special unspoken request; for a revival at our church. — Mrs. Mollie Walker, Starkville, Miss.

Me to be healed of T.B., also that I will receive the Holy Ghost; the other boys and girls here. — Miss Myrtle Phipps, Louisville, Ky.

Kathleen McBriar to be healed of nervous breakdown. Her address is Keith, W. Va.

Mrs. Okie Jarrel, who is in a serious condition; a very special unspoken request. — Mrs. Jessie G. Clemons, Orgas, W. Va.

The Lord to heal my heart, my husband's back, my little girl's throat, my boy of mumps, my neighbor's baby. — Mrs. A. Lassiter, Greenville, N. C.

Rev. F. M. Fitzgerald to be healed of a nervous breakdown.—Mrs. F. M. Fitzgerald, Covington, La.

The Lord to heal me, my husband, children and daughter-in-law; my nephew and his family to be saved.—Lillian Allen, Valdosta, Ga.

My brother to quit drinking; me to have more faith. — Grace Hubbard, Balkan, Ky.

My father, Ivey Crews, of Winokur, Ga., who has high blood pressure and heart trouble and probably T. B. He can't rest well at night.—Mrs. Mary Ann Crews, Winokur, Ga.

My daughter to be healed of cancer.—Mrs. C. H. Corbith, Pearson, Ga.

Miss Claudie Farmer, badly in need of prayer.

Healing for my body.—Mrs. Raymond Taylor, Decatur, Ala.

God to heal me of paralysis.—Mrs. Hattie Shoemaker, Ft. White, Fla.

Mrs. Eddie Wallace to be healed.—Mrs. Charles M. Matthews, Hartselle, Ala.

Mrs. Henry L. Stribbs, to be healed.—Mary F. Stoney, Valdosta, Ga.

An unspoken request.—A reader.

My mother who is very low. She has a bad heart and cancer of the liver, and has smothering spells.—Mrs. Beulah Hawkins, Johnson City, Tenn.

Me to be healed of a bad throat and heart trouble, high blood pressure and rheumatism.—Mrs. Sid Latham, Friendship, Tenn.

A very special request.—Mrs. George Leak, Hamilton, Ohio.

My Daddy to come back home. I am a little boy only nine.—Myron Hicks, Tennesseville, Ga.

God to heal me of gall bladder trouble; the healing of my husband.—Mrs. Rassie B. Butler, Muskegon, Mich.

An unspoken request; God to undertake and work everything out for the best.—Mrs. Belle Basco, Jena, La.

Me to be healed of kidney trouble. My legs have been swollen very badly. I was a backslider but I have repented and have received the Holy Ghost. I do believe the Lord will heal me.—Ola Davenport, Gideon, Mo.

A special request concerning my work.—Gladys Brooks, Detroit, Mich.

The healing of my head. — Elma Coulhourn, Seaford, Del.

Bill Morgan to be healed of rheumatism, high blood pressure, heart trouble, and smothering spells. His house was burned. Pray for his financial needs; my healing. — Mrs. Jennie Poole, Dayton, Tenn.

Brother Floyd Morgan who is in a serious condition. Doctors say he has hardening of the liver.—Rev. Edgar Rowe, Vanceburg, Ky.

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